

# Social Progress



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Alcohol Education That Succeeds . . . KENNETH F. WEAVER

Christian Faith and Foreign Policy . . . KIYOSHI TANIMOTO

JUNE 1949

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 Division of Social Education and Action

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# THREE YEARS OF ALCOHOL EDUCATION

By EARL F. ZEIGLER, *Editor for Adult Publications, Presbyterian Board of Christian Education.*

FOR many years the Church has recognized that the use of alcoholic beverages is a major cause of human woe. Drinking is associated with a variety of social evils—disorderly behavior, family discord, inefficiency and absenteeism among workers, dangerous conditions on public highways, the breakdown of health, immorality, lawlessness, and poverty.

The rapid increase in the amount of drinking in recent years and the spread of alcohol addiction in all sections of our population make the alcohol problem an urgent issue before the Church. The problem is a delicate one, however, because of the widening acceptance of social drinking among people who used to approve and support the policy of abstinence. Recent surveys reveal that more than fifty per cent of the members of Protestant churches in America drink at least occasionally.

The historic position of the Presbyterian Church is, first, that nothing short of voluntary total abstinence is consonant with the Christian way of life, and, secondly, that the liquor problem in our country

will not be solved until the beverage alcohol industry—both manufacture and distribution—has been eliminated.

## General Assembly Takes a Stand

In May, 1946, the General Assembly adopted a far-reaching pronouncement on alcohol education. It began with the clear-cut statement:

"There are four reasons why alcoholic beverages merit new concern. First, the strength of the social pressures toward drinking is increasing. Second, scientific studies have made available new tools for understanding the problem. Third, only an approach which does not oversimplify the nature of the problem can have a chance of success. Fourth, the accelerated tempo of the machine exacts an increasing toll of deaths and injuries through the use of alcoholic beverages."

Three years have now passed. What score has the Presbyterian Church made?

## Influence of "Let's Face the Issue"

The pronouncement of the General Assembly was issued in popular

form by the Division of Social Education and Action in a pamphlet of 32 pages, entitled *Let's Face the Issue*. Immediately other denominations, temperance education agencies, and alcohol education organizations ordered copies. The influence of *Let's Face the Issue* was phenomenal. Other denominations revised and rewrote their pronouncements on the problem, and the Federal Council of Churches called a special meeting to adopt a pronouncement similar in wording and spirit to the Presbyterian statement.

In Presbyterian churches the pronouncement of 1946 has been the charter for building programs of alcohol education in the church school, for the popular *Kits* for young people, and has reached thousands of adults who were indifferent or antagonistic to former pronouncements. Presbyteries went to work with new zeal and understanding. Typical was the Committee on Social Education and Action of the Presbytery of Philadelphia which, after more than a year of intensive study, created a program for presbytery-wide experimentation. The committee prepared a manual on the alcohol problem, with special reference to the local needs. This has been widely used in many churches.

The Presbyterian church-wide program is gathering momentum.

The second paragraph of the 1946 pronouncement said:

"We begin with pastoral and so-

cial concern for alcoholics and excessive drinkers and for their families. Alcoholics, as well as their families, need the full ministry of the Church. We recognize that once drinking has passed a certain point, alcoholism is a disease; that is, the drinking cannot be stopped by a mere resolution on the part of the drinker. He needs treatment, not punishment; understanding, not condemnation."

In 1948, the Division of Social Education and Action, after careful preparation, issued the 24-page pamphlet, *Helping Alcoholics*. It was beamed to pastors, and met an immediate need. The first printing of 5,000 copies was quickly exhausted, and to date an additional thousand copies have been distributed.

### Projecting the Continuing Program

The administration of the program of alcohol education, by instructions of the General Assembly, is carried by the Division of Social Education and Action of the Presbyterian Board of Christian Education. In 1947, Rev. Clifford Earle was called to become associate director of the Division, with one of his primary responsibilities "to develop and promote a church-wide program based upon the principles" of the 1946 pronouncement. He has been making a remarkable record.

The Division utilizes an advisory committee to project the plans and



program. At present this committee is at work on the following plans:

1. Selection of leaders in various presbyteries to attend summer schools of alcohol education to train themselves for specific tasks. This summer a Presbyterian group will attend the Pennsylvania School of Alcohol Studies, at Juniata College, where a workshop method is to be tried. A considerable number of Presbyterian leaders have taken the course at Yale University.

2. A program of legislative action is being formulated which will be brought to the attention of the General Assembly when fully ready.

3. New materials to help pastors and church leaders are under way, especially to deal with the problem of social drinking, and how to com-

bat the social pressures to drink.

4. Alcohol education is being included in the curriculum materials of the Presbyterian Church.

5. Emphasis upon total abstinence as the most desirable practice for Christians is being stressed in all the literature.

The Division of Social Education and Action co-operates with other agencies actively concerned with the problem of alcohol, including such organizations as Allied Youth, Alcoholics Anonymous, and Yale University's section of Studies on Alcohol.

It is good to report that the Presbyterian Church at large has shown a hearty response to these first three years of the new program of alcohol education.

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## The Stewardship of Opinion

"Let the preacher keep out of politics; religion has nothing to do with that subject."

No remark is heard more commonly in these days, as if the whole realm of the spiritual were completely divorced from all practical matters. But the Christian steward should examine the case more carefully than that.

The God whom Jesus came preaching was one who had a profound interest in justice. Jesus' whole training had been in accord with that view. The Old Testament prophets, whose messages constituted the basic religious thought in a devout Jewish household, such as Joseph's was, were steeped in social ideals of justice and political honor. Read Amos, Isaiah, or Micah for evidence on this point.

Now Jesus' God was one who was tremendously concerned in any situation where justice was in jeopardy. It is impossible to believe that he would be indifferent to the fact that a city is clutched in the grip of a corrupt political machine. It is equally incredible that he would be indifferent to the fact that workers are being exploited, or that millions are hungry.

Wherever justice is endangered, there the Christian steward has a responsibility. Wherever public opinion is swinging against political righteousness, there the Christian has a solemn duty and obligation to express the Christian opinion. Wherever a group of citizens is perpetrating an injustice upon the public, there the Church should find its voice and speak its godly judgment. This is stewardship of public opinion.

—By Roy L. Smith.

## Spotlight on Japan



SOCIAL education and mission study groups in many churches will give major attention to Japan in the program year of 1949—1950. Such study is most pertinent today when many believe that as Japan goes in the next ten years so Asia will go.

Japan is waiting and ready. Old notions and ancient ways have been found wanting. The people of this most virile and active country in the East are receptive to the best that we of the West have to give and share.

A new study book is recommended, *Japan Begins Again*, by William C. Kerr. The author is a long-time Presbyterian missionary to Japan, and at present is special adviser on religious affairs to the occupation authorities. The book, written in Tokyo only last winter, interprets the intimate patterns of thought and action that led Japan to national crisis, and shows where hope for the future lies.

Another appealing introduction to Japan is the graphically illustrated pamphlet, *Which Way Japan?* by Floyd Shacklock.

Recommended also is *Songs from the Land of Dawn*, by Toyohiko Kagawa and others. All are Friendship Press publications, available from any Westminster Book Store.

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Rev. Kiyoshi Tanimoto is visiting in the United States as a guest of the Board of Missions and Church Extension of the Methodist Church. He is studying church social work in this country with the idea of establishing like work in his home city upon his return to Japan.

He also is addressing several of the regional world order conferences, following the Cleveland Conference on the Churches and World Order. Findings of the Cleveland Conference should be studied and discussed by American churchmen. Copies are available from all Westminster Book Stores at 5 cents each. For special quantity rates for distribution to church and community groups write the Division of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa.



# CHRISTIAN FAITH AND FOREIGN POLICY

*By KIYOSHI TANIMOTO, pastor of the Nagaregawa United Church of Japan, Hiroshima, Japan.*

IT is impossible to win the hearts of the people by arms. This old-time saying has a new meaning to the survivors of Hiroshima. Let me give you my personal experience at the time of the world's first atomic bomb on Hiroshima and tell you how our survivors have finally come to accept America, even though they went through such a horrible hell.

I happened to be on the western edge of the city when the bomb was released. Because I was behind a hill, a mile away from the center of the explosion, I was safe. As soon as I saw the flash, which ran through mid-air suddenly and noiselessly, I lay down on the ground between two rocks. Then I felt a strong blast of wind. When I got up, the house behind me had collapsed and the concrete walls at the entrance were turned over. People appeared from the debris, bleeding. I took one of them to the first-aid station, which was the primary school three blocks away. There many injured people had already gathered in great turmoil for medical treatment. None could understand what had happened; for there was no sound of explosion or airplane—only the

strange flash. (The outsiders who were at a good distance heard a tremendous explosion.) Yet so many people were injured everywhere!

From the edge of a garden where I could catch a panorama view of the city I saw a great conflagration and believed that it was a mass air raid. As I rushed to get back to my church, a quarter mile away from the center in the opposite direction, I met long and ceaseless lines of injured—all terribly burned and bleeding. Strange to say, they were naked! Hair and eyebrows were burned off! Skin from faces, arms, and breast was peeling off or hanging loose! Yet without any expression of their emotion and fixing their eyes toward the hillside, they were escaping in deadly silence like a procession of ghosts!

When I crossed two bridges, the first and the second from the western edge of the city, whole houses were completely smashed into the ground, and I heard, "*Tasukete!*"—painful cries for help from the debris here and there . . . everywhere! No one could help. Fire and smoke blocked all directions. Later I learned that one of my friends, Mr. Watanabe,

also rushed into the city by the Ujina car line. When he came to the central part, he saw a streetcar piled high with human ashes. Strange to say, a skeleton of a man was still standing at the car entrance holding a handle and putting his foot on the steps. The passengers on that overcrowded car were burned to instant ashes.

Our scientists say that the bomb exploded in the air, 500 yards above the city. At the center of the explosion, temperature reached 10 million degrees, and when the heat struck the surface of the earth, it was 6,000 degrees. Nothing could stand in this heat!

Later while I was ferrying the injured on one of the river branches, someone cried for help. I approached the spot and found about fifteen people in the water. I neared with my boat and told them to get in. But they were trembling so much that they could not. As I tried to pull one man into the boat his skin was taken off! When I put my arm over his back and pulled, my arm slipped! There were terrible burns all over his body!

On the bank of the garden where I landed the boat at midnight, seriously injured people were lying on the ground. They were terribly burned and, now, swollen, sometimes twice their normal size. One person could not be distinguished from the other. Their lips and eyes were awfully swollen and could not

be opened. Their palms also could not be bent. With much trouble they raised their upper bodies and drank the cup of water I brought to them. After they had drunk, they returned the cup with the most gracious expression of their thanks. Thoroughly exhausted, I lay down among the injured on the ground, but I could not sleep. In the morning many people were already dead. But no one cried or yelled in disorder all the night! Of course, they must have had dreadful pains, but they overcame them to their end!

The atom bomb brought the war to an end. But the people were not conquered in their hearts even by its brutal violence. Nay, their hearts were burning fiercely with bitter antipathy against their enemies! Nevertheless, they finally accepted America. What made them do this?

1. First of all, I believe, it was the emperor's broadcast. The "Important Announcement" was made at 12:00 midnight on August 15, 1945. As I stood in the ruins of the Hiroshima railway station, great crowds gathered around the loud-speaker, temporarily set up in front of the station. They were all in bandages, some of them leaning on crutches, and others on shoulders of kinfolk. When they realized that it was the emperor who was speaking directly to them, for the first time in all their history, they were overwhelmed with happiness and even weeping!

His broadcast was a stronger



mental blow to the fighting spirit of the people than the atom bomb. A word of his own made them renounce their arms in unconditional surrender. But in their minds remained mental conflict—a kind of inner discontent. It took time for them to obtain a good understanding of the situation.

For “the permanent peace of the world” the emperor himself stood firmly against the military leaders who were still crying for continuation of the war at the cost of half of the entire population, in the hope of seeking better conditions for peace negotiation. It was not the traditional authority of the emperor that smashed their fighting spirit but the moral meaning of his words.

2. Moreover, the survivors of Hiroshima had no time or energy to think of the ethical problem of the use of the atom bomb until some time after the catastrophe. They had lost all they had. They were injured. They struggled between life and death, day and night. They were seeking medical treatment, food, clothing, and then a shelter in which to lie down. So they had no composure to consider the ethical question of the bombing.

As time went on and their living conditions became better even under growing worse inflation, what, then, did they say?

In a word, they said, “*Shikata ga nai*.” This expression means, “It cannot be helped.” In war people are

fighting against one another and casualties on both sides, enemy and friend are taken for granted. They would have no intention of complaining of war’s evil result, whatever inhuman weapon their enemy might have used on them. If someone should be responsible for such a catastrophe, it is certainly not the Americans but Japan’s leaders. They should be guilty, because they dared to initiate this reckless war. Thus the majority of the people turned their bitterness against their own past leaders.

The people on the street, however, do not go so far in their reasoning efforts. They simply say, “*Shikata ga nai*.” This is rather a sort of philosophy of life, and a peculiar aspect of the Japanese psychology. Saying, “*Shikata ga nai*,” they do not seek intently after the causes of their catastrophe, but rather try to forget the past evil and start to cultivate their future glory. It is a sort of Japanese heroism.

Some intellectual people in our city think otherwise. It is not right to resent the Americans because they dropped the atom bomb on Hiroshima and Nagasaki and killed many innocent people. We were all in war. If we had the bomb, we might have made the most effective use of it upon the American cities. The difference between America and Japan is only in the fact that America had the bomb and Japan did not. Therefore it is not right for the survivors of

Hiroshima to hate the Americans.

As a matter of fact, the people learned through their experience of the bombing the actual power of America, which transcended their own. The Hiroshima casualties, including those who died later, are estimated at 200,000 or probably 250,000. Nevertheless, there was no single casualty on the side of the Americans. We did not even see our enemy, but saw only the unlimited destructive power of the new machinery, unprecedented in all human history. The world's first atom bomb gave the impression of a natural disaster.

3. Furthermore, what checked the hostility, still lingering in their hearts, was their first personal contact with the unusually well-trained troops of America. General MacArthur successfully completed his

occupation of Japan with his highly qualified army. All Japanese were very much afraid of the occupation forces, for it was their first experience. But they found that troops were unexpectedly humanitarian, and their occupation policy was of mercy as well as justice. And many Japanese finally turned to trust and welcome the Americans. For instance, the food situation was improved immensely during the occupation because of General MacArthur's "food importation policy." Our people are deeply grateful for this great aid. They also appreciate very highly the relief activities by the LARA (Licensed Agencies for Relief in Asia) as the symbol of American Christian brotherhood. It gave the Hiroshima survivors a great inspiration to hear that the Church leaders of America showed their

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### "I Want Only to Belong!"

They asked me what it is that I want of America. "Must you always raise an issue or present a problem?" they asked. "What is it you want?"

What do I want? It is such a little thing—a child could ask no less. Perchance just to feel that I too may sit at the table of America and share its bounty as another member of the human family.

Let my shoulders too turn the wheels of industry. At dusk let me watch the twinkling lights of a great city come up, feel its gentle pulse beat, and know that perhaps my hand stimulated its heart.

On a crowded bus or shining train, that by my sweat has come rolling off the assembly line, may I have a smile instead of a frown from my fellow traveler.

To enter a shop, market, or merchandise mart, that by my labored breath was erected to the sky, and be greeted with a pleasant, "May I help you, please?"—thus knowing that my face and my money are welcome.

Don't let them consider me an oddity, a blight on the family of races, the "black bad boy" carrying a chip of defense on my shoulder. I want no "fight," no "issue," no "problem." Dear God, help them to see—I Want Only to Belong!—*Nellie W. Hamm*



deep sympathy in their opposition to the use of the atom bomb. We, as a fighting nation in war, had not thought of the ethical question of the bomb. Some American Christian leaders, however, fearlessly declared their own judgment upon the actions taken by their authorities—for humanity's sake and to our whole-hearted admiration! This news was given us and our newspaper wrote it down that, "Even the Americans themselves are now attacking their own leaders for the inhuman bombing." Thoughtful Japanese were deeply impressed by the fact that the Americans had a humanitarian consideration even toward their enemies, and acknowledged that American Christian conscience was still alive. Since then American sense of humanity as well as justice revealed in the International Tribunal led us to pay our respect to our former enemies. American Christian conscience had more powerful effects upon us than the atom bomb.

4. Finally I would like to add a word as to my own conclusion—speaking frankly to my American Christian friends. Actually we have heard no instance of any Japanese revolt against their conquerors since the American occupation. Americans have been a little puzzled to be welcomed, instead, with smiles. Why this submission? It may be due to the fact that the Japanese are worn out in the war. But in my judgment it is due to the disposition of

the Japanese—the so-called *Bushido*. In ancient days of Japan, under feudalism, feudal lords fought against one another. When one party was defeated and surrendered, the others would yield completely and evacuate their castle to the hands of their conquerors with good grace. It was rejected as a cowardice on the side of the defeated to resist and try to revolt against their conquerors after the peace was settled. This is their sense of *Bushido*—the way of the warrior.

There is a traditional Japanese festival. On this occasion, for every boy in the household they fly big paper carp on poles in the air and bless their future. The carp swims upstream and is brave and strong enough to jump over the waterfalls while he is free in the water. After he is caught and put on the cooking board he will never move to resist. The Japanese love this disposition of the carp—that is, resignation. After defeat in war, they will never try to resist, but willingly lay their destiny for life or death at the mercy of their conquerors. Now, the Japanese have surrendered and welcome their conquerors. They do this, not with a spirit of a coward, flattering to their conquerors, but with even a spirit of pride. They have not entirely lost their ability to judge right or wrong upon what their conquerors do. However, as a matter of fact, they would admire and love their conquerors when they might do

good to them; and they would be deeply disappointed in inverse proportion when they might do wrong. Herein lies the dangerous possibility for them in the future to have a revival of ultranationalism and eventually persistent resistance against their conquerors.

I have no qualification or freedom to criticize the American occupation policy, but, speaking of Japanese character, I might be allowed to say that there might be such a dangerous probability. I know, of course, that there have been people who would blame us, saying, "The Japanese are a stubborn people and have not yet understood the fact of their defeat in war." These people, however, in my impression, are not sons of peace, but admirers of brutality, who would try to conquer even the hearts of the people by force. I sometimes wonder whether the Americans, our conquerors, could remove the unchristian and undemocratic elements in their policy toward their defeated. It would not do any harm against America nor let the Japanese mount high horse. Nay, rather, this policy would check their resentment, if there would be any so far.

Now, Japan is completely smashed and has no strength or desire to revenge America by arms. They have learned from deep humiliation. In their mind is a sense of repentance, and their spiritual awakening is based on this repentance. Their new constitution, based on the declara-

tion of subjection by the emperor, renounced all kinds of war as a means of solving international disputes, and declared that reconstruction of a peace nation is the true hope and light for them.

Having stood on the ashes of Hiroshima, we often asked a question of ourselves, "What is in the world international dispute after all?" In another future war the atom bomb will certainly be used again, and much greater catastrophes than Hiroshima's would be repeated on a larger scale.

As compared with the depth of suffering in war, as exemplified by Hiroshima's disaster, economical, political, national and racial disputes seem for us to be nonsense! Mr. Takahashi, a lawyer and my church member who had lost his four daughters and son-in-law, said to me a few days after that fateful day: "What a powerful weapon human beings have invented! Why couldn't they have prevented such a reckless war, being so clever!" The only way to prevent the war is for us, individually and nationally, to live in the redemptive love of Christ. Some may say, "How can you stop the invaders?" Let the invaders do their utmost evils. It is enough for us to live on Christlike love, because Christ is alive, and God is powerful enough to judge his world. We are strongly convinced that Christ's love of redemption is much stronger than the atom bomb.



# ALCOHOL EDUCATION THAT SUCCEEDS

By KENNETH F. WEAVER, *Director of Public Relations, Allied Youth.*

**H**ARDLY anyone disputes the need for a program of alcohol education today among teen-agers of this country. Surveys show a marked increase in drinking, not only among adults, but also among high-school students and other teen-agers. The indications are strong that more and more of this drinking is being done in bars and taverns and in other situations not likely to be approved by parents. Evidence from the Yale School of Alcohol Studies indicates that two thirds of all alcoholics begin drinking habits in the early high-school years. A recent Gallup Poll shows the greatest percentage of drinkers to be in the age group twenty-one to twenty-nine. The conclusion is apparent that high school is the place where drinking first becomes a problem for young people and where social pressure for drinking first becomes acute.

It is not surprising, in the face of these facts, that Washington parents complain that high-school students bring liquor to parties, spike the punch, and get drunk. Or that in Pennsylvania a student asks: "My friends say they have to drink to be popular. What can I do about it?"

Or that in Arkansas and Texas students tell of tragic deaths following youthful drinking bouts. Or that in Virginia a high-school principal was recently forced to suspend all social activities for the junior class because of excessive drinking at school functions.

But the need for alcohol education is broader than the fact that increased numbers of young people are flirting at a tender age with the social and personal dynamite in alcoholic beverages. The need arises also from the now widely recognized problem of alcoholism, fourth in rank as a public-health problem in the United States. Today there are estimated to be four million alcohol addicts or excessive drinkers who are continually in trouble with their families, employers, and communities. Of these four million, at least three quarters of a million are known as chronic alcoholics, men and women who are mentally and physically sick as a result of excessive drinking.

Within a recent twelve-month period every important national magazine in this country carried at least one article about alcoholism. In seven states recently established

machinery is operating to study and attack the problem. Citizens committees have been organized to survey the problem locally in at least forty communities.

Yes, the public is rapidly becoming aware of the drunkenness clogging our jails and courts today, of the excessive drinking that costs industry no less than \$1,000,000,000 a year and contributes heavily to social maladjustment, the breakup of families, and increased hospital, jail, court, and police costs.

I have suggested the need for an alcohol education program. Ideally that program should be emphasized in our high schools. The program succeeds best in a high school because it is there that the problem of drinking first becomes realistic, that the pressure for drinking first becomes acute. However, the high school is the last place for millions of boys and girls to get objective data about social problems and skill in interpreting these problems.

Ideally, alcohol education should be the responsibility of the trained, professional educator, and spread all through the curriculum. All teachers should be responsible for handling phases of the problem related to their work, just as they handle the basic problems of citizenship and loyalty.

Ideally, alcohol education should not be taught exclusively in biology and physiology classes. It is an important part of the work of those

classes without question, but young people are not so much interested in the biological and physiological aspects of the problem as they are in the social and psychological considerations.

But few aspects of our educational program are ideal, and alcohol education is no exception. Teachers are unprepared to discuss the subject adequately—they know no more about it than people in most other trades and professions. Many teachers, moreover, are reluctant to discuss the subject. They regard it as controversial and emotional, and they fear possible repercussions in the community if they tackle it realistically. Teachers are divided in their own minds about the question, some of them being total abstainers and others being drinkers. It is small wonder that modern teaching about the alcohol problem bears little relationship to the actual situation.

There is also a scarcity of good textual materials. Textbooks that should deal with the alcohol problem seriously and effectively give it no space whatsoever. In many other cases the treatment given is sketchy and unreliable. There is an overemphasis on the subject in biology and physiology, although a half century of teaching from these standpoints has not produced the results so ardently expected.

Here are six characteristics of a sound program of alcohol education:



1. It must be scientific and not emotional. Wherever the emotional factor is allowed to creep in it obscures facts and makes objective interpretation and understanding difficult. Therefore the sound educational program on this subject must be devoid of moralizing and preaching.

2. A sound alcohol education program must be honest. It must face up to the discoveries of modern universities and freely reject any "facts" not supported by the findings of university research.

3. A sound alcohol education program must speak the language of teen-agers. It must answer the questions teen-agers ask—not theoretical questions adults may conjure up. It must understand the interests of teen-agers and relate the program to those interests. I submit that the average teen-ager today is not greatly concerned about the problem of alcoholism as far as he himself is concerned unless he sees alcoholism in his own family. He is very much concerned, however, about how the use of alcohol will affect his social relations and his athletic prowess. He wants to know how to face the social pressure for drinking when he is out with the gang Friday night.

4. This program must recognize why young people drink. Surveys of hundreds of high-school students all over the country indicate two major reasons: (a) They drink because they are bored and have nothing to

do; they lack adequate recreational or social facilities. (b) They think drinking is smart, and they fear they will be unpopular with the crowd if they do not go along with drinking customs. There is a widely accepted idea—unconscious though it may be—that drinking and prestige are connected. The carefully planned and expensive advertisements in the "Men of Distinction" series have not been without their results.

5. A good program of alcohol education must not develop fear or new conflicts. All education today must be concerned about mental hygiene, and it is not sound mental hygiene to build fear and conflicts in young people. Here again we run into the problem of how to teach that a practice is dangerous when a majority of respectable people engage in that practice.

6. Most important of all, a sound program of alcohol education must be positive. It must offer something to young people, not merely attack and denounce. I suggest that it should offer young people positive ideals, not negative taboos.

Jesus spoke of the whole man; the psychiatrist speaks of the integrated individual. These are basic concepts and they suggest strongly that the purpose of all education should be primarily to build personalities that can adjust to the modern world. I cannot stress too strongly how important this is in the field of alcohol education. Alcohol education must

give facts to young people. But, even more important, it must help adolescents to find satisfying substitutes for drinking and ways of meeting the social pressure for drinking. It must develop the personal resources necessary to meet the tensions that produce many of the maladjustments at the bottom of alcoholism. It must "build the inner disciplines which can hold life together and keep it from flying apart beneath the centrifugal pressure of modern living." Since alcohol is often used as a crutch, the program of alcohol education must offer to young people other crutches which do not involve the dangers of alcohol. In a word, it must show young people how to deal with the misery of life without making themselves more miserable in the process.

There is room also for character training in a program of alcohol education. There is a place for the teaching of responsibility, for building the realization that the use of alcohol involves problems for all society.

I have given you a philosophy for a program of alcohol education in the high school. Let me say that this is not only my personal philosophy but it is also the philosophy of Allied Youth, the organization I represent. Allied Youth is a national education organization reaching high-school students all over the country. Although its central interest is a program of alcohol edu-

cation and alcohol-free recreation, much of its work is character and personality building.

Allied Youth is positive. It is not interested in "swatting" the liquor industry, but it is interested in helping young people to learn the truth about alcohol. It aims to give young people a way of life that will enable them to meet social pressure for drinking without loss of face.

Nonpolitical, Allied Youth is not trying to pass laws or bring back prohibition. Nonsectarian, it welcomes into its membership young people of every faith and of no faith. Scientific, it rejects whatever "facts" are in opposition to the findings of science.

The Allied Youth technique is to work through high schools, speaking to assemblies and explaining the alcohol problem to young people. Whenever young people show an interest and whenever the school administration is sympathetic, Allied Youth organizes within the school a club known as an Allied Youth Post to accomplish these aims:

1. To meet the recreational and social needs of young people. When the social program in a school is inadequate, the Post undertakes to sponsor the banquets, picnics, hikes, hay rides, and parties. In one community the Allied Youth Post persuaded the Junior Chamber of Commerce to establish a youth center and let the Allied Youth Post manage it. The young people respond

well to such training for leadership.

Every New Year's Eve, when millions of Americans are celebrating by getting drunk, more than 6,000 young people gather in Detroit for the biggest "dry" party in all America, sponsored by Allied Youth.

2. To establish within the school a fellowship of young people who do not believe it is necessary to drink to be smart. Young people are seldom interested in drinking for its own sake, and if they drink it is usually because they feel they must follow the crowd. These young people usually find it simple to stand for what they believe when others go along. When a small group within a school—sometimes 50, sometimes 100, sometimes more than 500—declare their intention to seek positive ways of living that do not involve alcohol, they often change the attitude of the entire school.

3. To build a solid foundation of education for a total abstinence program. Allied Youth undertakes to lay that foundation of facts with a program of publications, including a monthly magazine for teen-agers and periodic program bulletins for Posts. In addition it encourages its

Posts to hold regular discussion meetings, to become acquainted with the basic facts about alcohol and its relations to man and society.

Allied Youth often becomes the most popular club in school. It appeals to student leaders of every kind. In one high school in Syracuse, New York, the organizing committee that undertook to establish an Allied Youth Post included the captain of the football team, the president of the student council, and the president of the senior class. There are schools in which a majority of football players belong to Allied Youth. In one Florida school recently a girl chose to be president of the Allied Youth Post even though it meant giving up being president of the entire student body of 1,500.

Allied Youth succeeds because it is a positive program. It says to young people, "Here is a way of life offering you more satisfaction, more success, and more happiness than you can achieve through the practice of drinking." Modern young people are quick to sense the value in that kind of program, to accept it, and to put it to work in their schools and communities.

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### **"The Most Precious Words in the World"**

A new script for a short one-act play about citizenship and the Bill of Rights is available from Community Relations Service, 386 Fourth Avenue, New York 16, New York. It is excellent as a prelude to group discussion and may be produced without props or stage effects. This script may be adapted for radio with spontaneous panel discussion by a local group of youngsters following the presentation of the play.



# DRINKING AND SOCIABILITY

By CLIFFORD EARLE, *Associate Secretary, Division of Social Education and Action, Presbyterian Board of Christian Education.*

RECENT studies affirm the importance of social pressure as a motivating factor in drinking. A survey, sponsored by the Sociology Department of Rutgers University and reported in a recent issue of the *Quarterly Journal of Studies on Alcohol*, reveals that about half of the people who use beverage alcohol in America attribute their drinking to social pressures.

The social reasons for drinking included such responses as "sociability" (38%), "to keep my husband company" (2%), "on festive occasions" (2%), "brought up with it" (2%), and "as a business courtesy" (1%).

The great majority of social reasons for using beverage alcohol were stated in the broad term of "sociability"—"just to be sociable," or "because all our friends drink."

A Pennsylvania housewife said, "People think you're dead if you don't drink." A professional woman in New York, wife of a well-to-do architect, said: "I hate to make a fuss about refusing. I don't like to be a poor sport." A Wisconsin schoolteacher gave as her reason: "I guess just to be sociable. I don't care for it at all. I choke it down."

Contrasted with the social reasons

for drinking were the reasons generally classified as individual—"makes me feel good" (16%), "I like it" (12%), "quenches thirst" (6%), "stimulates appetite" (4%), "it's good for you" (4%).

The general heading, "makes me feel good," embracing one drinker out of every six, includes such responses as drinking for relaxation and drinking as an escape from worries and responsibilities. Said a domestic employee in an Oklahoma town, "A bottle of beer makes me feel rested after a hard day's work." An unemployed young man in Peoria, Illinois, said: "I drink because of disappointments in life. I don't like to face reality."

The respondents in the survey were equally divided between those who ascribed their drinking to social reasons and those who gave individual reasons. When certain population groupings were studied, however, there were significant variations in the relative importance of social and individual factors.

For example, among women who drink, social pressure operates far more powerfully than among men.

Social reasons are more important than individual reasons among younger drinkers. In successive age

groups social reasons become consistently less frequent until, in the 46-55 age bracket, they are outweighed by individual reasons in importance.

The survey shows also that social pressure is dominant among those who drink infrequently, and becomes less and less important as a factor when the frequency of drinking is increased. It accounts for only 20 per cent of the drinking among those who use beverage alcohol every day. The shift is even more striking among women than among men who drink.

The survey permitted also a significant comparison of the reasons people gave for drinking in legally dry areas and the reasons expressed by drinkers in wet areas. As one would expect, social pressure was the dominant factor in wet regions while in dry states individual reasons were emphasized. The important revelation, however, was that even in dry areas 29 per cent of the drinkers were willing to take the risk and trouble to secure liquor although they drank for social reasons only.

### Power of Social Pressure

The study points up the vast importance of social influence as a motivating factor in drinking—a conclusion that should not surprise anyone at all familiar with present-day American drinking customs. The direct bearing of social pres-

sure is especially strong among women drinkers, among younger drinkers, and among infrequent or occasional drinkers. It is an indirect factor, of course, in all drinking short of genuine alcoholic addiction where the drinking is related almost entirely to factors within the individual.

Nonusers of alcohol who are deeply established in the habit of abstinence and who seldom or never have to refuse an invitation to drink can hardly understand how powerfully social pressures sometimes operate to persuade people to drink.

In thousands of American communities the practice of abstinence means virtual ostracism from the "best" social groups, the loss of friends, and social isolation. Simple desire to refrain from drinking is seldom an adequate defense against repeated social inducements. Not many people will stand up to the charge of being a killjoy or an oddity by continually refusing to join his friends or business associates in a friendly drink.

Our behavior is conditioned to a very great extent by the sanctions and taboos of the social groups in which we "live, and move, and have our being." In many circles there operates not only a strong sanction in support of drinking but also a powerful taboo against non-drinking. This combination is unique and powerful.

However, the social pressures



which play such a large part in motivating drinking are not necessarily a permanent feature of American life. They are not to be identified with custom except in the case of small unassimilated groups with certain national or ethnic backgrounds. They are not institutional, since nearly all our basic institutions (family, church, school, courts, etc.) favor the nonuse of alcohol. These pressures seem to be, as Dr. John W. Riley, of Rutgers, points out, the kind of temporary and transitory pressures that characterize so much of the personal behavior of people in a rapidly changing social order when old mores are outmoded and new modes of behavior have not replaced them.

This suggests the possibility of reversing the one-way direction of the social pressures which now operate so powerfully in influencing people to drink. What is required is the establishment of new group sanctions which are scientifically valid and which are supported by the basic institutions of American life.

We need principally to bring about a reversal of the taboo against the nonuse of alcohol so that it becomes no more difficult socially for a person to refuse to drink or to prefer a nonalcoholic beverage than it is to refuse a cigarette or to choose tea instead of coffee.

The importance of this cannot be overemphasized. What we know

now about the nature and extent of alcoholic addiction, and about the effects of even small amounts of alcohol upon the skills used in the operation of an automobile, suggests that any pressure which makes it difficult for a person to refuse to drink is unrealistic and dangerous.

On grounds entirely apart from the usual ethical and religious considerations, it can be shown that in almost any social group in which liquor is served there may be those present who ought not to drink, either because they are or may become problem drinkers, or because they will be driving automobiles.

The admonition of the National Committee for Education on Alcoholism is sound: "Never insist on anyone taking a drink. Following this simple rule of etiquette may have greater consequences than you know. If all hosts and hostesses heeded it, the problem of alcoholism might be greatly reduced."

### Christian Responsibility

Most of us, however, will see here ethical implications that go way beyond the minimum requirement of "never insisting on anyone taking a drink." We will remember that every man is our brother's keeper.

If any brother of ours, known or unknown to us, ought not to drink, for whatever reason, shall we not make it easier for him to keep faith with himself and his loved ones by ourselves not drinking?

# ALCOHOLICS ANONYMOUS—TWELVE STEPS TO RECOVERY

*By an A. A. wife.*

Church and home training can do much to prevent the tragedy of alcoholism. But what of America's hundreds of thousands who have lost their freedom to alcohol? What attitude can the minister and the church take—and what can they do and not do—that will help to reclaim these lives? The wife of an alcoholic tells her story here, in a way that will help the church to understand the situation of the alcoholic.

**M**OST ministers have at least one alcoholic or problem drinker in their congregations. Perhaps in your church community you were puzzled about the Joe Doaks family. Mrs. Doaks and Junior came to church regularly but Joe came only once in a while. You made an effort to be especially friendly to him when he came to church or when you met him on the street. Sometimes he returned your greeting in a friendly fashion and sometimes it seemed as though he were avoiding you. Every time you called at the house Joe was out.

And then one day Mrs. Doaks asked you timidly if you would speak to Joe about his drinking. Then for the first time you realize that Joe is one of the many Americans who are afflicted with the disease of alcoholism, a disease for which science as yet has found no cure. It can be arrested to the point that as long as the patient takes no alcohol into his system he is safe,

but if he so much as takes a drink of beer he is quite likely to be off on a drunk that may last for two or three weeks or the rest of his life.

You hardly knew how to approach the subject but you tried—you told Joe about his responsibility to his family and his community and his God. You appealed to his better self. Perhaps you prayed with him about it. Joe was rather responsive; he admitted that all you said was true and promised to quit drinking. You were very much encouraged until a week or two later when you discovered that Joe was off on another binge. But you didn't give up easily; perhaps you talked to him again and again with the same results—promises were broken again and again. Now you are beginning to feel defeated. But there is hope.

All who join A. A. are encouraged to take these Twelve Steps to Recovery, which are the foundation stones of the organization. All but

*(Continued on page 22)*



## "INTO THE CITY OF DESTRUCTION"

**K**IYOSHI TANIMOTO, of Hiroshima, Japan, will long be remembered as the Christian who ran *into* "The City of Destruction." This Japanese Methodist minister had escaped the destruction that rode the wings of that morning because of an early errand to the suburbs of the city. John Hersey in *Hiroshima* has immortalized Mr. Tanimoto's ministry to the injured and search for his family among the wounded and dying of the stricken city. Mr. Tanimoto's appearance as a writer in SOCIAL PROGRESS will prompt the memory and conscience of those who have forgotten the fire we called down on Hiroshima now nearly four years ago. •

On August 6, 1945, 78,150 people were killed; 13,983 were reported missing; 37,423 were injured; 176,987 were made sick or homeless by one bomb released from the Superfortress, *Enola Gay*, flying at 30,000 feet over Hiroshima, Japan—a city of 300,000.

We are thankful to the Methodist Church for bringing Mr. Tanimoto to the United States for his important "mission" to America. The article in this issue of SOCIAL PROGRESS will remind all those who have read *Hiroshima* that human compassion was not in total eclipse on the day when man's violence reached its nadir. It is this witness borne by Mr. Tanimoto to the love of man for God and for his fellow man that points our way and sustains our hope in this otherwise hopeless day.

## "NO PLACE TO HIDE"

**N***o Place to Hide*, by David Bradley, is required reading. If this book has wide enough attention, we may be saved from the folly of those who, forgetting Hiroshima's 78,150 dead, regard the atomic bomb as just another weapon. The frequency with which this opinion appears among those who support an increase in conventional armaments is revealing, for if the thesis of this book is allowed, and there is "no place to hide," the continued sacrifice of billions of dollars and millions of years of young lives as "selectees" doesn't make sense. We must better employ these years of grace to establish procedures that will assure all people against the outbreak of atomic war.

This book is the log of a doctor who was assigned to duty with Operation Crossroads at Bikini. The first of the tests took place July 1, 1946, and the first observation by the copilot of Dr. Bradley's plane as it swept over

# to Faith

the target ships was, "Well, it looks to me like the atom bomb is just about like the Army Air Force—highly overrated." By August 10, Operation Crossroads as an experiment was being abandoned. The ships were fouled up with radioactivity. But the Bikini tests had demonstrated "the difficulty in ridding the habitable surfaces of our world of contaminating fission products."

*No Place to Hide* reports the explosive destructiveness of the bomb and also the hidden violence of the disease of radioactivity that remains with all that survive the initial blast. Those who minimize the menace of atomic energy will not find comfort in *No Place to Hide*. (Little, Brown & Company, \$2.00; Pocket Books, Inc., 25 cents.)

## "DIFFERENCE BUT NOT DIVISION"

THE 161st General Assembly will have a full measure of issues to consider and take action upon. Some of the decisions may be made only after extended debate revealing a wide difference of opinion. Not every commissioner will be able to contribute all the significant information he has on each subject. We can, however, be assured that discussion will be active enough and long enough to contribute more accurate and adequate information in the search for truth.

The report of the Standing Committee on Social Education and Action enjoys the closest attention of the Assembly. Every report deserves such careful examination. Perhaps the Standing Committee this year will be able to follow the excellent procedure of last year's committee and have its work completed and the report distributed to the commissioners the day before it is presented to the Assembly for action.

The questions dealt with in Social Education and Action are disputed areas which are not apt to be approached with objectivity. Indeed, objectivity is frequently too much to claim for oneself or for others. Dr. Charles A. Beard's criticism of "objective history as solemn and pompous deceptions" may be valid here, since "everyone writes (or speaks) at some time in space, in some social milieu, from some angle of vision, according to some scheme of values." But if we cannot attain objectivity in discussion, we can exercise the spirit which insists upon man's freedom of opinion, and advance the point of view which as Justice William O. Douglas reminds us, is also part of the American tradition—"the spirit which is not too sure that it is right."

—Paul Newton Poling.



## ALCOHOLICS ANONYMOUS

*(Continued from page 19)*

four are based directly on the spiritual. As individuals—

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. We came to believe that a power greater than ourselves could restore us to sanity.

3. We made a decision to turn our will and our lives over to the care of God as we understand him.

4. We made a searching and fearless moral inventory of ourselves.

5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. We were entirely ready to have God remove all these defects of character.

7. We humbly asked him to remove our shortcomings.

8. We made a list of all persons we had harmed and became willing to make amends to them all.

9. We made direct amends to such people wherever possible, except when to do so would injure them or others.

10. We continued to take personal inventory and when we were wrong promptly admitted it.

11. We sought through constant prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us

and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

Somewhere I read that the Church is only two per cent successful in rehabilitating alcoholics while Alcoholics Anonymous is seventy-five per cent successful. Having spent all of my life in the Church of the Brethren and the last two years on the side lines of Alcoholics Anonymous as the wife of a member, I have come to the following conclusions as to why that organization succeeds where the Church fails:

In the first place, the alcoholic is no more spiritually mature than he is emotionally mature. He cannot understand the language of the Church. He may not have had any religious training, or none beyond early childhood. Religion to him is nothing but a mild anesthesia; he is not sure there is a God. "How then," you ask, "can he accept the twelve steps of this program?" He doesn't; he need only take the first step. Then using the phrases, "God as I understand him," or "a power greater than ourselves," he begins to build, only as fast as he can.

In the second place, the most important thing that Joe receives from A. A. is group therapy. Here is a whole group of people with the same problem. Joe can laugh with his A. A. pal, Harry, about the time he

ran his car into the fence and slept in the ditch all night, but not with you because you wouldn't see any humor in the situation. Besides, he'd rather you didn't know because he wants you to think well of him. Joe finds that he has some social life again with people of his sort. His drinking habits had caused him to lose most of his friends. Oh, he came to church once in a while at his family's insistence, but he didn't feel easy with the people. They were so smug; so sure they knew the answers. And he was always having trouble. He was steeped in self-pity. Mrs. Joe, too, had dropped most of her social activities. It was easier than trying to put on a front.

So when Joe joins A. A. he and his wife both find companionship that is pleasant and relaxing. With these people they need not cover up; these people know how it is.

But you are wondering how you are going to introduce your Joe to this A. A. organization. There is none in your community as far as you know. But if you will write the Alcoholic Foundation, Inc., P. O. Box 459 (Grand Central Annex), New York 17, New York, they will consult their directory and cite you to the group nearest you and give you either a box number or the address of the secretary. It is quite likely that you will find a group within one hundred miles of you. If you want to know more about A. A., a book called *Alcoholics*

*Anonymous* may be purchased for \$3.50. They call it the "Big Book" because of its 400 pages. It gives the history and principles of the organization as well as case histories of numerous people who have recovered through the program.

If there is a group near you, it is a simple matter. Wait until Joe is especially remorseful—usually after a spell of heavy drinking. If he says that he sincerely wants to quit drinking, and gives his permission, then contact some member of the organization, explain the situation, and give him Joe's name and address. He will call on Joe, present the program to him, and invite him to the meetings. Joe may accept or reject the program as he sees fit.

If the organization is some distance away, it is likely that the same procedure will work. These people take their twelfth-step work seriously and will drive some distance to talk with Joe. He will find it harder to attend the meetings regularly but he may be the beginning of a group in your community.

If Joe really wants to badly enough, he can take this program. After a time you will find that his attitudes toward life are beginning to change for the better. He may become a regular church attendant. You and Alcoholics Anonymous working together will have reclaimed a useful citizen and helped a family to become happily readjusted in the community.

# THE AGE OF THE UNIVERSAL MAGNA CHARTA

By WILLIAM H. McCONAGHY, *Director of Institute on Racial and Cultural Relations, Division of Social Education and Action.*

THIS may be the era that shall come to be known in history as the Age of the Universal Magna Charta. The Atlantic Charter and the Universal Bill of Human Rights are but two documents symbolizing the level of attainment reached in the aspiring dreams of humanity. Dreams are they? Yes, but made of the stuff which binds the universe together. Common man has grasped, though haltingly, the basic principles of the Christian faith and has caught the vision of the New Jerusalem in the parliament of man.

The world family is reaching out, as the hungry for bread, for that which we have been preaching for two thousand years. Freedom's tides are rising in the East. Africa gropes toward a new day. Prison bars break in the Philippines. Shackles fall from those of India. The hour is darkest just before the dawn for those beyond the steppes of Russia. Humanity is on the march.

The Christian Church has opportunity to gain the moral initiative in the world scene and direct and discipline the new development which has come to pass. Man's coming emancipation is the fruit of genera-

tions of seed-planting of Christian truths. The Church must not abdicate now.

The part played in this unfolding drama by the Presbyterian Church, U.S.A., is no inferior role. Brotherhood Month marked the first birthday of the Institute on Racial and Cultural Relations, established by mandate of General Assembly as an interboard agency of the Presbyterian Church, U.S.A., to implement the declaration of the Church for an inclusive Christian fellowship. Three hundred and sixty-five days are few enough in which to evaluate the progress of an undertaking of such scope; for the magnitude of the task confronting the Institute has been equaled only by the faith and hope that led to its establishment.

The staff and interboard advisory committee have a three-year period in which to complete their work of exploring, examining, and recording practical ways and means of achieving a "nonsegregated church in a nonsegregated society." This involves—

- The development of new techniques of training Church leaders in racial and cultural relations.



- The discovery of Christian democratic methods of handling tension and conflict.
- The teaching of new and creative methods of program planning and group organization.
- The establishment of new community relationships.

During this first year the Institute has conducted three regional workshops which have brought together laymen and clergy, Southerners and Northerners, Easterners and Westerners, Negroes, American Orientals, Indians, Mexicans, and Caucasians. Delegates were carefully chosen for their past and present interest and concern for improving human relations, and also for their willingness to become better qualified local and regional leaders in race relations for the future.

Delegates have brought specific racial and cultural relations problems which the workshop has attempted to solve. They have met for four- or five-day periods in communities that have accommodations for interracial living, worship, and study. Specialists in social legislation, program development, and community relations have presented new ideas and information. Group discussion and individual study have been guided by the Institute staff. Field trips to fellowship churches and interracial centers have given delegates a chance to observe interracial groups in action.

The fellowship which springs up

among the delegates is of the greatest importance, and is in itself a demonstration of inclusiveness. Thirty strangers are quickly fused into a family of Christian brothers and sisters. At first there is skepticism and aloofness, but soon north meets south and east meets west. Delegates know plenary sessions where they listen to one who has pioneered and established a new racial frontier. They know intimate group work sessions where they wrestle with a difficult problem faced by some delegate or church, and then they happily report their findings and recommendations. They know the joy of new friendships across barriers which have hitherto divided members of our church family. They know with conviction that there are no superior or inferior races.

The Institute has also conducted one-day workshops at two Presbyterian theological seminaries, met with presbyteries, presbyterials, and synods, and held a race relations seminar for the students of one Church-related college. The staff have counseled local church leaders in meeting specific problems and tensions, and have compiled resource materials and program aids which are available to local churches.

This new program established by our denomination has elicited gratifying response. For many it has been the spiritual highlight of their

lives. Others have gained courage and conviction to tackle anew situations that have defied solution. Still others have returned to churches, presbyteries, and synods to lend their influence and leadership to programs and policies which have already had noteworthy results.

Because of the denominational success of regional and local workshops on race and culture, plans are now completed for the first nationwide interdenominational workshop on "Church and Race," to be held at Lincoln University, Pennsylvania, on August 8-12. A provisional committee has outlined the program which should command the attention of the whole Church. Patterned after the religious-centered endeavors of the Presbyterian workshops, the Lincoln University gathering this summer will consider these three general areas: the Church, the Church-related institution, and the community. Eight denominations have already registered their interest in the workshop; and further interdenominational co-operation in local communities should be the result of such workshop study.

The regional workshops have adopted recommendations dealing

with various areas of racial and cultural relations in church and community. These have been compiled by the staff and submitted through the Board of Christian Education for General Assembly consideration. They reflect the careful thinking of Institute groups and hoped-for practical application of new techniques of race relations in many areas of church life. If they are adopted as General Assembly pronouncements they may have far-reaching effects. Surely they are in line with the leadership responsibilities of America in guiding the destinies of a whole world.

The Institute on Racial and Cultural Relations enters upon the next phase of its endeavors with enthusiasm and hope. A beginning has been made. Wide areas of thought and practice are yet to be explored and reported. A handbook on techniques and procedures will shortly be offered as a guide to inclusiveness in the local church.

The problems are many and complex. But faith, prayer, and true discipleship will make of our beloved Church the true Body of Christ, "the incarnation on my street."

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### LEADING LADY

Mrs. Mary McLeod Bethune, America's best-known Negro woman educator, founder of Bethune-Cookman College, founder of the National Council of Negro Women, was recently awarded the degree of Doctor of Humane Letters by Rollins College, Florida. It is said to be the first honorary degree presented to a Negro woman by a white college.

# About Books

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**Roosevelt and Hopkins—An Intimate History**, by Robert E. Sherwood. Harper & Brothers, publishers. \$6.00.

Those who are interested in getting a fresh perspective on the "Roosevelt Era" will put this book down as a "must." Since most of what we know about Harry Hopkins has come from newspapers that had a thorough dislike for him, it is only fair that we should know the other side as it is portrayed by Sherwood, who was in a position to see firsthand the man in action. For whatever may be our opinions regarding the New Deal, Hopkins emerges from this book an outstanding character, and in many ways a great man. He was great in his dedication to help the underdog people in America. He was great in his personal honesty and integrity. He was great in his unswerving loyalty to his President. And he was great in the sacrificial way he gave his life for his country.

Whatever may have been the criticisms of Hopkins from those primarily interested in politics and economics, those interested in humanity will find in him an object of high praise. In his administration of WPA and the other New Deal responsibilities, his great concern was for what was happening to the people. It was frankly said by some in high places, both in politics and in business, that the speed with which Hopkins saved the self-respect of millions of Americans by giving them work rather than a dole may have saved this country from revolution.

His personal integrity was amazing. I doubt if there are many in American public life who have wielded so much power and administered such vast sums of money with so little benefit to themselves. Not a dollar of the billions that Hopkins admin-

istered ever stuck to his fingers or to those of his staff. He died a poor man. His worst enemies never accused him of personal corruption, and the accusations of corruption in the administration of WPA were all based on the things that went on in some of the state and local areas controlled by politicians and businessmen who lacked Hopkins' integrity.

It was during the war that Hopkins' real greatness and devotion to his country showed itself. While he never lost his social concern as expressed in the New Deal, he did feel that the defense of the nation came first. He threw all the physical energy of which he was capable, and the resources of his powerful mind, into the task of lightening President Roosevelt's load. Because of his selflessness, first Roosevelt, then Churchill, and later Stalin, the heads of the armed services of all the United Nations, and most of our business and political leaders who had close contact with him, came to trust him implicitly. Almost universally they paid him high tribute. Practically all through the war he was so ill that he could hardly get around, and yet he carried a tremendous load.

The book is fascinating because it gives the inside picture of what went on in high places during the dark days of the war, and how some of our high policies were made; but most of all it gives an intimate picture of Hopkins, who I feel will be increasingly recognized as greater in stature as time passes.

—Hubert C. Noble.

**How to Think About Ourselves**, by Bonaro W. Overstreet. Harper & Brothers, publishers. \$3.00.

Between the covers of this fairly small book by Bonaro W. Overstreet, there is



a great deal of practical and usable wisdom expressed in words that are pleasantly understandable to the layman.

As the title suggests, Mrs. Overstreet is considering the self. How shall we think about ourselves in reasonable relation to today's world—a world of change and confusion, of fumbling and chaos, but still the world which is ours to live in with which we have to come to terms? With both our personal lives and our culture in need of thoughtful renovating rather than any surface patching, how shall we lead an ordered life? How well do we have ourselves in hand?

Mrs. Overstreet, greatly interested in the possibilities of adult education, offers various ways of approach to these questions in a series of chapters on what she calls linkages to life. After taking stock of ourselves, our habits, and our traditions, and after appraising our behavior, our experience, and our allegiances, we move along with her to explore five types of linkage which she considers basic to the soundness of life: linkage through communication, creative effort, work, social involvement, and love. It is through these conscious linkages that interrelatedness is revealed, that self-understanding develops, and that eventually it is possible to build a personal philosophy by which to live. Such a philosophy, she says, indicates that we are learning to fit the self into the human race, the passing moment into a larger span of time, the known into the unknown, our own culture into the company of cultures, the human race into the universe, and our separate actions into principles of action, as a little child, playing with a nest of boxes, discovers the pleasure of fitting one inside the other, always the smaller into the larger.

Church leaders should find this a helpful book. It could well be on the desks of ministers, teachers, club leaders, staff workers, and counselors, serving as a way of clarifying individual thinking, as a resource for club discussions, and as a

guide in counseling with the increasing number of persons who, frustrated and bewildered, find their way to our churches, bringing their problems with them. Most helpful, perhaps, would be the chapters "The Communicating Self," "A Person Among People," "The Self at Work," and "Building a Personal Philosophy."

*How to Think About Ourselves* is a very readable book and an intriguing one, "both wise and simple," to quote Dr. Joshua Loth Liebman, author of *Peace of Mind*. The importance of self-understanding, leading to a mature awareness by the individual of his relation to the great human fellowship, is the constantly recurring theme. When considered in the clarity of these pages it seems not altogether impossible of achievement. Many answers are suggested to the often-asked question, "What shall I do to find a way of life that makes sense and that has spiritual integrity—a way of life that is worth living?"

There is hunger, says the author, both for the bread that comes fresh from the oven and for the Bread of Life.

—Katharine Vaughn.

**The Problem Drinker**, by Joseph Hirsh. Duell, Sloan and Pearce. \$3.00.

Mr. Hirsh presents powerfully and sympathetically the case for a better understanding of the problem drinker and for more and better facilities, both public and private, for the treatment of his ailment.

The importance of the book is underlined by the alcoholic facts of American life.

In America today there are nearly one million chronic alcoholics, or alcohol addicts with complications, and at least three million "excessive drinkers" who are ripe candidates for alcoholism or who have already slipped over into the first phases of addiction. These four million constitute the problem drinkers about whom Mr. Hirsh writes.

In a given year there are more cases of chronic alcoholism alone than there are cases of tuberculosis, cancer, and infantile paralysis combined. Yet the estimated annual expenditures in the United States for research and education on the problem of alcoholism is only one per cent of similar expenditures on the other three diseases.

This book is the most important popular handling of the subject the present reviewer has seen. Mr. Hirsh builds his case carefully and factually. He discusses interestingly and helpfully such aspects of the alcohol problem as what alcohol does in the human body, facts versus myths about alcohol and its action, the role of society and of the family in dealing with the problem drinker, Alcoholics Anonymous, medical and social advances in the understanding of alcoholism, attempts being made to understand and help the problem drinker, plans for the future, and new legislation being designed.

Mr. Hirsh is Executive Director of the Research Council on the Problems of Alcohol. Trained in the field of public health, he was for a time Director of Medical Administration for the Veterans Administration of the State of New York. He has served recently as Consultant to the Encyclopedia Britannica Films, Inc., in the preparation of their film *Alcohol and the Human Body*.

Within the purpose of his writing, Mr. Hirsh is objective, reliable, and helpful. However, he becomes somewhat less than objective and fair when, in several references, he mentions the temperance movement and the traditional temperance emphasis upon total abstinence.

When he counsels, for example, "Drink if you want to; don't drink if you have to," he alienates many who are just as concerned about the alcoholic as he is, but who sincerely advocate the abstinence position. His book betrays a singular, perhaps stubborn, inability to understand the "dry" point of view. One suspects that

the book will not be included in some selected lists of literature on the alcohol problem recommended by church groups and temperance organizations.

With a few, very few, editorial emendations Mr. Hirsh's contribution could be exceedingly useful in spelling out a problem in which churches, along with social service and medical agencies, should have a vital and intelligent concern.

—Clifford Earle.

**The Third Strike**, by Jerry Gray.  
Abingdon-Cokesbury Press. \$1.00.

This book gives a vivid picture of the alcohol problem from the inside.

Jerry Gray (a pseudonym) was an alcoholic who had an ability approaching that of genius to understand and describe his condition. His account of struggle and failure, of desire and defeat, is written with the vitality and authority of personal experience.

The story is brief and sordid. The episodes are somewhat disconnected, but this adds to, rather than detracts from, the realism of the portrayal of the power of alcohol in this one man's life. The realism is the more intense by the revelation, at the end of the account, that Jerry Gray, fighting often against alcohol-inspired suicidal tendencies, at last took his own life.

Christian leaders who earnestly desire to deal realistically with the alcohol problem will welcome and use this book. We all need to be reminded of the phase of the problem represented by the tragic and desperate light of the true addict, the man who is powerless to break the hold of alcohol upon his will and life.

—Clifford Earle.

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**Mid-Century  
World Convention  
on  
Christian Education**  
TORONTO, CANADA  
August 10-16, 1950

# Sanctuary

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## *An act of worship suggested by certain steps in the Program of Recovery of Alcoholics Anonymous*

### **Preparation:**

"The realization of ourselves as we truly are—emerging with difficulty from our animal origin, tinctured through and through with the self-regarding tendencies and habits it has imprinted on us—this realization or self-knowledge is Humility, the only soil in which spiritual life can germinate." *Evelyn Underhill.*

### **Invocation:**

Almighty God, who knowest that we have no power of ourselves to help ourselves, who alone can turn us from unholy desires and degrading habits: Grant us thy presence and thy blessing, that we may be strengthened to live sober and righteous lives and be accounted worthy to be partakers of thine eternal Kingdom. Amen.

### **Call to Confession:**

"When he came to himself, he said, . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." *Luke 15: 17-19.*

### **Prayer of Confession:**

Heavenly Father, in thy presence we know our shortcoming and our need. As we contemplate thy goodness we know how far we fall from the good life to which thou hast called us in Christ.

Forgive us for the sins we remember with shame and penitence: our uncontrollable tempers, our shuffling insincerities, the black fears of our hearts, the lusts and leanings of our souls.

Forgive us for the things that are beyond recall: the moments of cruel passion, the betrayals of love and trust, the deceptions and follies that resulted in opportunities lost, the unheeded fading of our dreams.

Forgive us for the things that brought pain and disappointment to others: the careless word, the unjust condemnation, the unfair judgment, the heartless criticism, the irresponsible conduct.

O God, only the miracle of thy grace can save us. Cleanse our hearts, renew our wills, take not thy Holy Spirit from us. Amen.

### **Assurance of Pardon:**

"Thus saith the Lord, If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins."



**Sentences of Dedication:**

*Leader:* "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

*People:* "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

*Leader:* "Be ye kind one to another, . . . forgiving one another, even as God for Christ's sake hath forgiven you."

*People:* "As we have . . . opportunity, let us do good unto all men."

**Meditation:**

"We sought through prayer and meditation to improve our conscious contact with God as we understand him, praying only for knowledge of his will for us and the power to carry that out." The eleventh step in the discipline of Alcoholics Anonymous is a call to the regular practice of private devotions.

Many members of Alcoholics Anonymous follow the plan of praying daily for a "24-hour-supply" of divine aid. At the beginning of each day they say, in effect: "Lord, give me victory over my problem today. Without your help I would fail utterly. But I am weak and mortal. My capacity is not great. I can manage only a 24-hour supply of power. Just for today I pray for victory."

Men and women who use this method of private worship testify that it keeps them from slipping into a false sense of sufficiency and security, which for alcoholics is a fatal deception, and that it keeps them close to God who alone can give them mastery over their problem.

The method commends itself to all who seek victory over stubborn personal faults and evil habits—a bad temper, a disposition to criticize, lack of consideration, racial bias, a tendency to elaborate truth until it becomes falsehood, pride, lustful thoughts, and many other individual sins by which we degrade ourselves and bring pain to others.

**Prayer:**

"O Lord, we praise thy holy name, for thou hast made bare thine arm in the sight of all nations and done wonders. But still we cry to thee in the weary struggle of our people against the power of drink. Remember, Lord, the strong men who were led astray and blighted in the flower of their youth. Remember the aged who have brought their gray hairs to a dishonored grave. Remember the homes that have been made desolate of joy, the wifely love that has been outraged in its sanctuary, the little children who have learned to despise where once they loved. . . .

"O God, bring nigh the day when all our men shall face their daily task with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade that debauches men shall be loathed like the trade that debauches women; and when this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night. For this accept our vows, O Lord, and grant thine aid." Amen.—*Walter Rauschenbusch.*

—Prepared by Rev. Clifford Earle, Associate Secretary, Division of Social Education and Action, Presbyterian Board of Christian Education.

# CHRISTIAN *Action*

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## WORKSHOP

In many communities Alcoholics Anonymous groups meet regularly in local churches. Often A. A. groups prefer to meet in churches rather than in such public and semipublic buildings as hospitals, libraries, firehouses, police stations, and American Legion halls. Many groups would welcome the opportunity to use facilities provided by churches.

The Division of Social Education and Action has learned recently of several Presbyterian churches which provide regular meeting rooms and limited kitchen privileges for groups of Alcoholics Anonymous. Some of them are the First Presbyterian Church of Lawrenceville, Illinois, of which Rev. C. Sumpter Logan is minister; the First Presbyterian Church of Bellevue, Iowa, under the leadership of Rev. Laurence Nelson; the large Jefferson Avenue Presbyterian Church of Detroit, Michigan, whose minister is Dr. Allan Zaun; and the Bethany Presbyterian Church of Detroit, whose pastor-leader is Rev. Kenneth McCandless.

Doubtless there are scores of other churches in our Presbyterian fellowship which have established this mutually helpful relationship with Alcoholics Anonymous in their communities. The Division of Social Education and Action would like to know about them. Readers of *SOCIAL PROGRESS* are asked to report the stories of A. A. groups which meet in their churches. Write to the Associate Secretary of the Division, Rev. Clifford Earle, 830 Witherspoon Bldg., Philadelphia 7, Pa.

Because the A. A. program—the Twelve Steps to Recovery—is so clearly a pattern of religious experience, it is inevitable that churches should provide

every encouragement and assistance to local groups of Alcoholics Anonymous in their unique efforts to help themselves by helping one another. It is estimated that nearly one half of the 80,000 members of A. A. in the country are not active members of churches.

## Fellowship Week Ends

A highly successful project in interracial friendship has recently been carried out by the Cortland county council of churches in co-operation with the Interracial Fellowship of Greater New York. Last spring twenty-eight young people from churches in Homer, Preble, and Marathon went to New York City and were entertained in Negro homes in Harlem. The second week end in October, thirty-one young people from New York, including Negroes, Jews, Chinese, and Japanese, returned the visit and were entertained in private homes. The Jewish driver of the bus that brought the young people from New York was amazed at the natural friendliness he saw manifested between youth of such varied backgrounds. "This is the greatest experience of my life," he said. "I never supposed such a thing could happen." The project, initiated by Henry Childs, Congregational pastor of Homer, and Ralph N. Rowse, secretary of the Interracial Fellowship, will be repeated next year.

## In War's Grim Direction

The Oregon Council of Church Women feel a deep concern that the United States foreign policy is following a pattern that

is leading us in the direction of war.

We as church women, at our annual meeting in Portland, February 21-23, 1949, no longer wish to be a contributing factor to war by our silence at this time on United States participation in the North Atlantic Pact.

From our analysis of the news articles in regard to the North Atlantic Pact we learn that this is a radical departure from our American policy:

1. It tends to abrogate the provisions of the Constitution that war is declared by Congress.

2. It pledges our country in advance to go to war—incidents may occur in Europe over which we have no control.

3. It necessitates expenditures that should be used for the Marshall Plan or on the domestic budget for housing, education, and health.

4. It stimulates the continuation of inflation.

5. It makes our economy dependent for its vigor on armament expansion.

Advocates of the Pact suggest that the North Atlantic Pact serves as a stopgap until conciliatory forces may be assembled. It is not a solution. This proposed military alliance, however, would increase tension and stimulate fear leading to an intensification of the armament race culminating in the explosion of war.

We as Christian women are aware that great sacrifices will be necessary in order to change from a wartime to a peacetime economy.

Therefore we believe that we should not delay but begin at once to follow the basic teachings of the Christian Church on a program of faith and reconciliation—a position between that of our previous policies of appeasement and the cold war.

We, therefore, petition the President of the United States, the Oregon delegation in Congress, and the Secretary of State to consider these basic tenets of the Christian Church in our foreign policy.

—*Ruth Haefner.*

## New Banquet Trick

At the recent meetings of the International Council of Religious Education in Columbus, Ohio, the children's workers demonstrated the philosophy of helping others. In former years it has been the custom for the 200 or more children's workers in religious education to hold a handsome banquet during the ICRE meetings, the one time when they all get together. The banquet has featured wonderful sociability, rewarding and inspiring programs, and the usual elaborate dinner.

This year they "turned the tables" without losing any of the above except the big dinner. They found a church, the Third Avenue Methodist, where the women members were willing to serve a simple meal for seventy-five cents. Advance notices, sent with the dinner reservations, notified the banqueteers that the difference between the seventy-five cents and the usual price for the dinner was to be spent in buying materials to make a sewing kit and the items to put in it. AFSC furnished leaflets describing the contents and the size of the kit.

Then, while the program was in process, the guests proceeded to make and fill their kits. It was discovered that sewing need not be a noisy process nor distracting to the speakers. Not a few of the women, whose jobs do not allow them much time for the finer home arts, and most of the men provided merriment with their attempts at sewing. The highlight of the evening came when one dignified and distinguished professor of theology manfully walked to his place at the table with a trail of yellow thread following him.

At the end of the banquet a simple service of dedication was held and nearly 200 sturdy, gaily colored kits were laid on the platform. They were filled with needles and thread, tape and scissors, patches and buttons—all the things that



are lacking in many, many homes abroad. The banquet was termed such a "success" that the members are already asking for

a similar project next year.—*From Guide for Parents and Teachers, American Friends Service Committee.*

## CITIZENSHIP

### North Atlantic Defense Pact

As we go to press, all indications are that the discussion on the Pact will continue through most of May with an overwhelming vote in its favor coming at the end of Senate debate. The estimate as to its lend-lease cost to arm the other countries is \$1.1 billion. This, of course, is in addition to our own defense budget of \$16 billion recently approved in the House with only one dissenting vote. The President's estimate was raised \$600 million by this action.

### Report on Congress

Approximately 50 bills have become law in this session of Congress. The list includes \$16 million for relief of Palestine refugees, rent control act, legislation to establish air-warning control installations, authorization for funds for administering the European Recovery Plan for a second year, and the Alaskan Housing Bill, to provide funds for home building under the Federal Housing Administration on more favorable loan terms than heretofore. The guided missiles program has also passed.

### Displaced Persons

A new bill has been introduced (H. R. 4567) following lengthy committee hearings. It includes these provisions—

- New date of eligibility for displaced persons—January 1, 1949.
- An increase in the number of D. P.'s to be admitted to the United States from 205,000 to 339,000.
- In total number are included 5,000 (nonquota) orphans, 4,000 Shanghai D. P.'s and 18,000 Army Poles residing in England.
- Mortgaging is reduced to 25 per cent

for the next five years and then upped to 50 per cent again.

- Fifty per cent of the nonpreference portion of regular immigration quotas are to be made available to D. P.'s outside of the D. P. zones of Europe.

- No groups and elements formula is in the bill. The earlier Celler Bill's provision against discrimination in favor of or against a D. P. because of his race, religion, or national origin is retained. Supplementing this, the D. P. Commission is instructed to "insure that equal opportunity for resettlement under the terms of this act shall be afforded to eligible D. P.'s of all races, religions, and national origins. The extent to which the Commission has accomplished the foregoing objective shall be specifically indicated in the semiannual report of the Commission."

- The provision barring the admission of D. P.'s who have engaged in or advocated persecution is retained.

- The present ironclad housing and job assurances are retained, and sponsors will be required to guarantee against the possibility of the D. P.'s becoming public charges.

- Agriculture is included among other occupational preferences rather than being given a separate preference of its own.

- The *Volksdeutsche* clause remains essentially the same but is retained in the D. P. act. Its life is extended to four years and only the German quota is to be made available to the *Volksdeutsche* to the extent of 50 per cent.

- The provision permitting the R. F. C. to loan \$5,000,000 to the D. P. Commission to be used by voluntary agencies for resettlement of D. P.'s is to be retained without any change.

This bill now goes before the House of Representatives for action. Persons in-

interested should write or wire their Congressman.

The Senate Judiciary Committee is none too friendly to Displaced Persons legislation, and it is expected that it will be difficult to get a good bill from this committee. The members of it are Chairman, Pat McCarran (Nev.), Kilgore (W. Va.), Eastland (Miss.), Magnuson (Wash.), McGrath (R. I.), Wagner (N. Y.), Graham (N. C.), Miller (Ida.), Wiley (Wisc.), Langer (N. D.), Ferguson (Mich.), Donnell (Mo.), Jenner (Ind.).

McCarran has put in a bill (S. 1705) to provide for admission during the next four years of 507,000 D. P.'s.

The General Assembly of the Presbyterian Church has twice gone on record favoring the admission of at least 400,000 D. P.'s during the next four years, stating that people should be admitted without regard to nationality but in accord with immigration regulations.

## Housing

S. 1070 has passed the Senate and awaits action in the House (H. R. 4009).

This bill provides for:

- Construction of 810,000 low-rent housing units over the next six years at average rate of 135,000 per year.
- Authorizes \$1.5 billion—five-year slum clearance programs in loans and grants to states and localities.
- Provides \$255 million in loans and \$25 million in grants for rural housing and farm building repair.
- Establishes a broad housing research program which could result in reduction of cost in all building.

Write or wire your Congressman.

The General Assembly of the Presbyterian Church, U.S.A., favored a long-range housing program such as the Taft-Ellender-Wagner Bill which was defeated last session. Assembly has continuously favored slum clearance. S. 1070 has features similar to the public housing and

research sections of the Taft-Ellender-Wagner Bill.

## International Trade Organization

The proposed International Trade Organization conforms to the objectives of United States foreign-trade policy—multilateral expansion of world trade on a nondiscriminatory basis. The charter adopted at Havana lays down the principles for the development and conduct of such trade.

The three "key" provisions of the charter that relate to commercial policy are those under which member nations agree: (a) to give equal treatment to each other in matters of tariffs and other foreign-trade regulations; (b) to reduce their tariffs on items to be specified in negotiations among them; and (c) to refrain, in general, from the use of quantitative restrictions on imports and exports for the protection of particular domestic industries or otherwise in ways detrimental to international commerce.

The reciprocal trade-agreements program is the existing mechanism through which the United States Government can fulfill its obligations under the second "key" provision. The trade-agreements program is, therefore, an integral and essential part of the commercial policy embodied in the charter of the International Trade Organization.

The other provisions of the charter support the three key principles and spell out in detail their application to specific trade matters. The charter recognizes the present difficult world economic situation by permitting various exceptions to rigid application of its provisions. These exceptions, however, are to be effective only so long as emergency conditions make them necessary. Member nations of the proposed International Trade Organization are pledged to relax the restrictions and discriminations, now forced on them

by necessity, when world conditions improve and are stabilized.

The charter also sets forth principles designed to make it possible for equitable, nondiscriminatory, and mutually profitable trade to be carried on between nations which engage in state trading, and nations such as the United States in which private enterprise is the basis of commercial activity.

Acceptance of the provisions of the charter by representatives of fifty-four nations is a major advance toward a world economy in which prosperity and peace may be achieved.

The I. T. O. will come before both the House and Senate for adoption as an executive agreement. Write or wire Congressmen and Senators.

The General Assembly of the Presbyterian Church, U.S.A., in 1948 stated: "we recognize that a peaceful and durable world order can be established only upon a sound economic foundation, one that offers the peoples of the world the opportunity to meet at least the minimum necessities of life. . . . The denial of trade with any country will imperil mutual understanding and good human relations, and will not promote peace, world order, and Christian fellowship."

### New Health Bill

A new health program has been submitted to Congress, S. 1679, with bipartisan sponsorship. This bill would—

- Enact a system of health insurance. Administration should be decentralized. Doctors will not be required to become employees of the Government.

- Expand medical schools through special financial aid.

- Increase aid for hospital construction where needed. Present program to be extended and financial contributions made flexible to meet local requirements. Community health centers, diagnostic clinics, and others should be included.

- Increase grants to states for disease control and prevention, promotion of maternal and child health services, and aid for crippled children and general health activities.

It would cover 124 to 134 million persons of the total population of 148 million.

Major provisions of the "Health Insurance" section of the bill are:

- A guarantee of free choice of doctor and dentist by the patient, as well as the right to change one's choice. Every qualified doctor, dentist, nurse, and hospital is guaranteed the right to participate or not, and to accept or reject patients. Every hospital that participates is guaranteed freedom from Governmental control.

- Payments to doctors from the fund on a fee-for-service basis as at present, on a capitation basis, or on a salary basis.

- The right of each state to administer the system through its own state agency. The state plan must meet general requirements in the bill.

- At the Federal level, administration under a five-man board, assisted by an advisory council of lay and professional people. Three of the board members would be appointed by the President, subject to Senate ratification. One would have to be a doctor. The other two members would be the United States Surgeon General and the Social Security Commissioner.

Another important health bill is S. 1581, which provides for Federal help through grants-in-aid to relieve "clear deficiencies in the realm of health." That bill, according to its sponsors, Senators Taft, Smith, and Donnell, is based upon the belief that the primary responsibility in the field of health rests with the state Governments. But when the states fail to meet any basic health or welfare problem, it is the right of Congress to relieve the deficiencies.

Another bill, S. 1456, introduced by Senator Hill (Ala.), together with Senators O'Connor, Aiken, Withers, and Morse, provides assistance to states in subsidizing voluntary health-insurance programs.



## New Commissioner on Indian Affairs

Dr. John R. Nichols has been appointed Commissioner of Indian Affairs. He is president of the New Mexico College of Agriculture and Mechanical Arts, State College, New Mexico, and has a one-year leave of absence.

## Guard for the Future

Keep your copy of May, 1949, SOCIAL PROGRESS for future reference. The listing of bills on pages 42 and 43 will be timely until the 81st Congress ends (December, 1950).

**Correction:** School Health Bill is S. 1411.

—*Fern M. Colborn.*

## LISTING OF CIVIL RIGHTS LEGISLATION IN THE 81ST CONGRESS

### Purpose

*FEPC, S. 1728*

*S. 91*

*H. R. 4453*

To prohibit discrimination in employment because of race, religion, color, national origin.

### Sponsor

McGrath (D., R. I.)

Ferguson (R., Mich.)

Powell (D., N. Y.)

### Committee Referral

Senate Labor and Public Welfare Committee

House Education and Labor Committee

*Write Chairmen*

*Antilynching, S. 1726*

*S. 1404*

To extend to the Federal Government jurisdiction over lynching.

McGrath (D., R. I.)

Humphrey (D., Minn.)

Judiciary Committee

*Write Chairman*

*Anti-Poll Tax, H. R. 3044*

*H. R. 3199*

To make illegal a poll tax in a primary or election for national officers.

Hayes (D., Ohio)

Norton (D., N. J.)

Committee on House Administration

*Write Chairman*

*Segregation, H. R. 1353*

*S. 97*

*S. 1727*

To ban segregation in the armed forces.

Dollinger (D., N. Y.)

Ferguson (R., Mich.)

McGrath (D., R. I.)

House Committee on Armed Services

Senate Committee on Rules and Administration

*Write Chairmen*

*"Omnibus" Bill, S. 1725*

A general antidiscrimination bill.

McGrath (D., R. I.)

Labor and Public Welfare Committee

*Write Chairman*

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## **Spatial Discrimination—Not Racial**

The May issue of SOCIAL PROGRESS recorded six recommendations regarding problems of racial and cultural discrimination and segregation, submitted by the Institute on Racial and Cultural Relations held in Oakland, California, March 14-18. An important seventh recommendation was omitted for lack of space.

The boldface italics in which it appears below underscores its urgency and relevance to our Presbyterian program for Christian Brotherhood and an inclusive fellowship in Christ. Articles dealing with the unique problems of this ethnic group which has been singled out by our Government for official discrimination will appear in fall issues of SOCIAL PROGRESS.

***"Aiming toward legislation to close the Bureau of Indian Affairs within the next ten years and the abandonment of Federal control of Indian reservations, and feeling that the Federal Government's official discrimination expressed in the wardship of the American Indian is both un-American and unchristian, we would lay upon our Church, and upon Christian Americans generally, the responsibility to work for full acceptance of and full citizenship for the American Indian."***

**New Evidence on the Militarization of America.** You will recall reading excerpts from this pamphlet in the April issue of SOCIAL PROGRESS. This recent publication of the National Council Against Conscription is comprehensive, well documented, and written with surprising restraint. Copies are available from any Westminster Book Store or from the Division of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa., for twenty-five cents each or six for one dollar.

## **Georgia's Conscience**

On March 9 the Georgia Council of Church Women convened in Atlanta. They met, not to mouth platitudes about brotherhood, but to face the realities of racial and religious prejudice, and act.

A report of what they resolved to do is so good that it deserves the widest possible attention—and emulation.

"The work of Christians," the Church women said, "has its roots in spiritual foundations. The sacredness of human personality and justice in human relations are cornerstones of the Judeo-Christian ideal. . . . This principle of our faith has stood the test of history. The sovereignty of God as the Lord of all life and of all the provinces of life—the economic, the political, the cultural, as well as the moral and spiritual—assures us of all the resources we need.

"The conscience of Georgia must find its expression through us. We cannot hide behind words alone, for faith without works is dead. Unless the church people of our state take part as citizens in their government, we will awake to find that we have lost our political rights, our human rights. It is our Christian duty to work for the rights of all, white and black, men and women, persons of all faiths. Each has equal value under the Constitution, which we love and cherish. Each is a child of God. We are concerned with educational and recreational facilities, laws, opportunities, general structure of government, the leaders who administer it. We must oppose any and all actions which deny the rights of citizenship.

## **Acknowledgments**

The prayer by Walter Rauschenbusch, which appears on page 31 of the "Sanctuary," is from *Prayers of the Social Awakening*. Copyright. Used by permission.

"Alcoholics Anonymous—Twelve Steps to Recovery," by an A. A. wife, is reprinted from the March, 1949, *Gospel Messenger*. Used with permission.



THESE charming drawings by the talented young Japanese-American artist, Mine Okubo, illustrate Toru Matsumoto's latest book, *The Seven Stars*. Already well known as coauthor of *A Brother Is a Stranger*, Mr. Matsumoto has written an impelling narrative interpreting the ideas and experiences of seven Japanese high-school students who, in 1938, took a pledge to stick together always—like the stars of the Big Dipper. It gives accurate pictures of school and family life—sketched with clarity and humor—among a group of thoughtful people during those two fateful decades before, during, and immediately following World War II.

*A Friendship Press novel available from Westminster Book Stores.*

